

Internal Refuge and Reset

Gil Fronsdal

February 15, 2026

Keywords: Buddha, Dhamma, Saṅgha, gacchāmi, saraṇam, refuge, mindfulness, non-clinging, Suzuki Roshi, Thānissaro Bhikkhu

Hi, everybody. Just wanted to remind you that the potluck is next Sunday. It's going to sneak up on all of us because it's only the 22nd of the month. So it's going to come and you're going to think this can't be the last Sunday. But it is. So please put it on your calendar to stay if you possibly can. Bring something vegetarian to eat if that would make you happy. And we'll see you next Sunday.

Good morning. Today is Mindful Parents from 11:30 to 1 here in the IMC Meditation Hall. All parents and caregivers of kids are welcome, and we're looking at spiritual qualities and how they can help us as caregivers. So good morning, everyone, and welcome.

Just a comment to those of you online, if... The explanation, if you tried getting on early today and couldn't work, is we had a phenomena that I have an unusual... I call it something unusual with our laptop here. I call it possession. It was taken possession of. And what I mean is that we have a wonderful volunteer who helps us with a lot of technology things here. And last night he was on the computer remotely, doing something that he needed to do on it. And then he forgot to disconnect from it. So we couldn't access it, the laptop here, because it was under his control. And then when we got control, then I think probably we pushed wrong buttons and we couldn't get the camera to work. So I think he took control of it again and poked around, and I think he turned it all off and on again. Then that seems to be one of the most brilliant technological things you can do is to turn it off and then on, which leads to the talk of today. Turns out that's really good for humans as well.

Can you hear out there? Yeah. So one way of understanding meditation is a time to either turn it off, so you can start again, or to quiet it down enough. So it's almost like starting over again. Because humans need resets as well. And it's hard to know that because we live in our, many times in the current of our thoughts in such a way that we don't even know we're thinking or

believing or reacting or spinning. It's just reality. And so we don't really see anything outside of it, outside of the maze of our labyrinth, of our own kind of thought constructs and ideas and feelings.

Meditation quiets everything down so that we can see more clearly and maybe have a reset and come out of meditation in a way that we've put down so many of things we don't even know we've picked up in ordinary life. And the deeper the meditation goes, the more we put down, the more we, it's sort of phenomenal how much we can put down. And then it's phenomenal the kind of insight or understanding that we have of our own mind and hearts, that all kinds of things come into clear view by this deep reset. Ethics comes into view because we begin understanding the source within us for our ethical action. So it isn't just simply understanding ethics, you know, is this the right and wrong thing to do? But we begin understanding more deeply where our action comes from inside. That's deeper than our thought constructs and ideas that we're spinning in. And so to have this reset and really quiet down allows us to see something much deeper.

Which that leads me to the theme that I want to talk about today, which is refuge. Some people associate Buddhism with enlightenment, and there is the enlightenment-robust school, the people who are just gung-ho, I'm going to get enlightened, and I can do this, and tell me how to do it quickly, and all kinds of things. But historically, what's more important for most Buddhists, or say it differently, historically, what's more transformative, more kind of heartfelt and meaningful, and kind of represents a huge change in their lives, is not enlightenment, but rather is refuge, what's called refuge. Refuge is one of the core kind of spiritual, maybe, movements of the heart that is associated with being deeply connected to the Buddhist practice. And for some people, the moment or the time where they really feel like now I know what refuge is, I'm ready to be in refuge with Buddhism, that represents a whole turning their life in a new direction.

So related to what I said earlier, maybe that somehow the computer system that we are was turned off. The program was turned off. And then it was turned on again. We see, wow, it's so nice because I turned the computer off and half the apps that were on are now off. And there's much more space. The computer works faster. It's cleaner. It's easier. And it's quite wonderful. And to feel what it's like to have all this stuff stop, all this stuff come to an end, is quite phenomenal. And so at some point someone will kind of have this idea that I'm ready to go for a refuge, or my refuge, my safety, is turning the computer off, turning the phone off. And that's really special.

And rather than just getting more apps and more things to do on the phone or on the com-

puter and just kind of, well, now I have to keep up with it all and, you know, and I have to race. And I probably shouldn't sleep because I'll miss something. That screen is so alluring. It's kind of that way in the mind, too. Yeah. And so to understand that putting down so much things provides so much benefit in the mind, that's the refuge. That's where safety is. That's where I'm protected. Wow, this is important.

So refuge, the way that refuge is, the idea of refuge is usually talked about as in very personal terms. It's talked about a number of ways it's very personal. Right. One is that at some point people have this idea that this is what I want. This is someplace where I want to go for my safety, for my well-being. And so there's the idea of walking, *gacchāmi* in the ancient language, one walks. And the people say, I walk, I go to refuge in the Buddha. I go for refuge with the Buddha. I go for refuge with the Buddha within. There are all kinds of ways in which it's said. And the same thing with the *Dhamma*. And same thing with the *Saṅgha*. I go for refuge.

And then the Buddha discussed a fourth refuge that is not done as part of a ritual. The first three is kind of a ritual going for refuge, it's called. And the fourth one that he talked about is using oneself, making oneself a refuge. And the key operating idea here is one makes oneself a refuge. One has to do something so that oneself is one's own refuge. And then when he teaches this, he treats this almost as a synonym for oneself, the *Dhamma*. He says one makes oneself one's own refuge. One has the self as a refuge. Right. One has the *dhamma* as a refuge. So the *dhamma* itself are so intimately connected that it's a little bit strange. How can the self and *dhamma* be the same?

One part of that is that this is meant to be a very personal thing we do. And the word *gacchāmi* represents that we have to do something. He talks about making oneself a refuge. We have to do something. This is not a passive thing to do, Buddhism. We have a role to play. It's kind of like if you, you know, it's wonderful maybe sometimes to float in the water, in a lake or an ocean, especially salt oceans. You know, when I just lay there, just get a nice day and just float there. So, oh, I trust the water. The water is holding me up, and I don't have to do anything but just lay here nicely. That's very nice. But you had to get in the water. And the water might have been cold. Yeah.

And the amount of effort to kind of go over that barrier of the cold water, I don't know if you've had it, stood there on the edge. It's like, you know, take a while. Maybe I'll put my toe in first and the ankle. And, you know, this is like, oh, this is... And then some people in the belief in the school just jump right in. But still something you have to do. Maybe take a deep breath, do something. So there's something we have to do in order for something else to happen.

Right? In *Dharma*, this is represented by the two primary metaphors for the *Dharma*. One is, for practice, one is the walking, something we do, and the other is the floating. The Buddha doesn't use the word float, but he uses the notion of the path is what we walk. And the current of the river is what carries us down to the depth of the *Dharma*, the fullness of the *Dharma*.

And so there's two different things happening here. And sometimes we emphasize what we have to do, and the other, we have to walk to the river and then put ourselves in the river, and then the river current can carry us to where the river is going to go. And so there's both what we offer, and there's what carries us, what supports us, which is not our doing anymore. I like to say, call it, it's something that's bigger than ourselves, right? Within ourselves. Something which is not ourselves, which is wonderful, that is in ourselves. Or you can't really say it's in ourselves or outside of ourselves. So that you can't end up being too self-centered in this practice because then you can't float in the current. But you have to have enough self-centeredness to get to the river.

And the river here is this very deep letting go that, like the mind, you know, the mind has a reset. It turns off the operating systems enough so the whole new way of being freshness can happen. And so when I first came to Zen practice, Buddhist practice, I heard that the founder of San Francisco Zen Center, Suzuki Roshi, had this idea that when you bow to the Buddha, you're bowing to yourself. And so the idea is that Buddha, the statue, is not exactly a depiction. It isn't first and foremost representing the historical Buddha. The Buddha statue is a symbol for what Buddhism emphasizes, just like a flag is a symbol. You know, the flag of California represents California and everything California is about, maybe, somehow. So it represents so much more than just the flag. Right.

And so this is kind of like an art, piece of art, that is kind of like a flag. It represents something. And for Suzuki Roshi, it represents yourself. What the Buddha is about can be found in ourselves. We have a potential for something very profound. And so when we bow to the Buddha, we're appreciating and bowing to our own potential, our own capacity for practice, for freedom, for resetting, for a different orientation in life, then we often live when we're kind of running around being busy and afraid.

And so in the tradition then, they talk about two forms of refuge, the external refuge and the internal refuge. The external refuge is the historical Buddha. The external refuge is the teachings in the books that the Buddha's teachings, is the community that we're with externally. The internal refuge is all those things somehow found in ourselves. And so we find what the Buddha represents, the awakening, the freedom, the compassion, the love that the Buddha had, that we are to find it in ourselves. The *Dharma* is not just the teachings, but how those

teachings live in us, how we understand it for ourselves, so that it becomes our own.

I'll tell you the solution to the exam that you can get in Buddhism. If you stay around Buddhism in a long time, then you're supposed to get this exam. So I'll just tell you the answer now so that... So this is an ancient test. So... The Buddha comes back and he tells you, I was wrong. I was completely wrong. Everything I said was wrong. Just forget the whole thing. So that's the test. What would you do?

So the answer to the test, so you, you close your ears if you want to. The answer to the test is you say, it doesn't matter what the Buddha says. I've practiced and I know for myself that mindfulness works, that attention works. I've learned for myself that if I cling and are attached, that it hurts, and if I let go of it, there's freedom. I learned for myself the value of kindness and love and care and compassion. I know these things for myself. I've had my own evidence, my own proof. This works. I'm not going to stop doing this. Thank you, Buddha. I guess you made a mistake, but I got something now that's personal as my own.

So the point being, it's supposed to really become personal, the *Dharma*. It's not supposed to stay out there in the books. And so when we hear Buddhist teachings, the reflection should be turning toward yourself, not to criticize it or judge it or debate with it exactly, but to do so, if you do those kinds of things, to do it all, to really go deep in yourself, to really understand yourself, understand how these are practices we're talking about, how they're a deep kind of intimacy and connection and integrity with ourselves. That's where the teachings are found. So when we take refuge in the *Dharma* as teachings, there are not quite teachings anymore because they are something we know for ourselves. We've recognized how it works within us. The teachings are not meant to be abstract. They're meant to be practical, to just be discovered in our own life and how we live.

It's a little bit harder to understand the *Sangha* within ourselves, take refuge in that. But the idea within us is that everyone is in us, that our heart's connection to the world, and we're not living hermits here. Even hermits are living in a wider world, and we're not cut off. And to understand that our own inner well-being, our own connection to others is a natural outcrop of letting go of selfishness, letting go of attachment and clinging. And that it's only, the *Dharma* practice is only fulfilled in some ways in community. It's not only a personal thing. The personal part brings us into the river of community. And then what does it mean to float in harmony, to float along, to be in harmony with the community around you?

It's not an easy thing, but to feel that's what's important. How do we connect? How do we find a relationship where we live in harmony with everyone, in unity with everyone, even when there's differences of opinion and worse? And not because we should do it in Buddhism.

The beautiful thing I think about Buddhist teachings is that I kind of say there's no should, except for what arises from inside of you as the thing that your heart wants to do. What arise inside of you, and you see for yourself the better alternative. You see that being caught in attachment, caught in strong opinions, caught in selfishness, caught in fear, caught in greed, caught in resentments, caught in preoccupations, caught on the screen of something. That we know for ourselves that these things don't serve us.

We see that if we put all those things down and we have this healthy relationship with other people, where there can be the flow of love and care and compassion, nurturing and nourishing each other, that it actually feeds us, we grow because of that. And we just a little bit can grow as community as well. We see how good this is. So it's just obvious that this is what we do, or we can, you know, I might get away with saying this is what we should do. As long as you understand the should comes from deep within you, as of course, of course this is a better way. You know, if you're walking down the street and a nail goes through your shoe and it goes into your foot, we could say you should take the nail out. But we don't have to even say that for most of us. You know, that's what the whole system wants to do. You're ready to stop and take it out. And is it a should? It just, no, it's what you want to do. It's obvious.

So it's in that sense, we're learning. It's so obvious we know for ourselves. We don't have to live with shoulds from the outside in Buddhism. We can live with guidance, but not shoulds. Buddhism doesn't require obligation. It doesn't have this... Buddhism doesn't have like an ecclesiastical authority that tells you how you should live. The Buddha had no authority over anyone but his monastics who agreed to live in community together. But for us, the idea of the mirror is here with ourselves.

When I was practicing in a monastery in Japan, there was one day they... They had this beautiful worship hall called the Buddha Hall, where they had a beautiful statue of a Buddha. And one day I came there and the Buddha was covered over in front of the Buddha with this large mirror. And I thought, that was odd. And then when I was in Japan again a few years ago, and I spent a lot of time visiting Shinto shrines, and a good number of them had mirrors on the altar. What's this thing with a mirror? Well, the mirror is how you see yourself. So you go to the altar to see yourself. That's what's on the altar. Isn't that special?

You know, so this idea that the Buddha is you, the idea that the mirror, yet you're special. There's something sacred about you. This is where the *Dharma* is found. That's where it all is. So this idea of going, *gacchāmi*, and the word refuge. I love the word refuge, but it could be other words that also definition of the Pāli word *saraṇam*. Another word is protection. We go for protection, go for inspiration, grow for orientation, go for purpose, go for meaning. So

all these things that could mean this word *saranaṃ*, it's a rich word. But I like refuge because I like nature refuges.

And nature refuge is a place where the nature of that place is being left alone to be itself. It may be allowed to regenerate, maybe go back to its natural state. So in that way, we're creating a refuge for ourselves. We're making ourselves a refuge, allowing ourselves to return to more of a natural state. Or we are nature, and we're a nature that can be preserved and supported and nourished. So to go for refuge is, you know, it says, yes, here, this is the place to be. It isn't that going to Buddhism outside of us for refuge, the Buddha outside. But the real turning point for refuge is when we know it in ourselves. And then we know there's something we have to do. We make ourselves a refuge. How do we do that?

So the Buddha then went on to explain, how do you make yourself a refuge? He said, in shorthand, practice mindfulness. It's through establishing awareness with the body, with the feelings, with the mind, mind states, and with the *dharmas*, with the mental processes. That somehow being established in this intimate connection to these processes of the body, the feelings, the mind, this is where we find a refuge. This is where the reset happens. This is where we find our safety. Because in Buddhism, the primary way that we can avoid any harm being done to us, the primary way in Buddhism sometimes we say the greatest harm that can be done to you is going to be by yourself.

I mean, of course, we know horrendous things people do to each other, so it's kind of a big statement to make. But... The core person that we can make a difference for with is ourselves. A radical reset, when we kind of put that kind of turning off button, a reset button on our inner computer, we're turning off all the harm making we do. And anytime there's stress, anytime there's any clinging attachment, in some way or other, it's harmful to us. And if there's clinging around self, if there's clinging around family, clinging around security, clinging about all kinds of things that seems reasonable to cling to, from the point of view of the reset, from the point of view of having really let go deeply and really seen how peaceful the heart can be, you can feel that we start harming ourselves with things we had before had thought that, of course we have to be this way. This is human. This is what humans do. No, it doesn't have to be.

And so then we see, at some point we see the choices we make to either go back into that world of clinging and stress or not. And when we do go back into it, which most of us will do regularly, we go for refuge. How do you go for refuge? Right. There was a time in my life, the primary way that I felt like I really when was going to go for refuge was by sitting in meditation. And one of the surprises for me in meditation, in my early years, I thought I

was just quite fine some days. I was too busy to notice that I was anything but okay, running around, taking care of things. And then as soon as I sit down, I said, oh, I'm tense. My ears are up by my shoulders. I didn't know that. My stomach is tight. My mind is caught up in thoughts and ideas.

And I would sometimes feel the surface tensions on my day, mental, physical, emotional, which is taking the meditation posture would just settle away. Not all the way, but settle away as, ah, I would go, this is the refuge. This is where harmony is. This is where the peace is. This is the place from which I'm wiser. This is a place from which I can engage in the world in a better way. I can see better and understand better. And then as practice deepened, that ability to let go got better and better and better. And the more I let go, the more wisdom there was. The more I let go, the more there was this new reference for how to live. There was a new reference for how much the subtlety of clinging was operating, attachment was operating. Right.

At some point, that sense of refuge was no longer in meditation only. At some point, it was close at hand. Anytime I turn my attention in my mind or in my heart to the place of non-clinging, there, right there, or there's non-clinging here. There's non-attachment. There's space. There's a little bit of peace. There's an openness. There's a kind of glorious emptiness, emptiness of clinging. It's right there. That's the refuge. And sometimes it was kind of subtle. Sometimes it's not so subtle. But to have that, to know, oh, the refuge is available. It's always available. Even when I've been busy and caught in things, to take a moment, oh, the non-clinging is here too. That's the refuge. That's the Buddha within. We can find the Buddha within. We can have it to reference Buddha. We are that.

So, I go for refuge to the Buddha within. I go to refuge to the *Dharma* within. I go to refuge with the *Sangha* within. And if you do that thoroughly, it's inspiring. The idea is this makes you happy. It makes you glad. Wow, I have this resource, I have this treasure. This is good. So the disease of going for refuge is not just a protection. It actually points to a really beautiful way of living in this world. And as that beauty becomes more apparent, then you can float. Then you realize that part of the clinging that's no longer needed is the clinging to self. That doesn't mean we abandon ourselves, but you've done the work that got you to the river. Now enjoy the river. You don't need to walk anymore. Something's carrying you, the *Dharma* is carrying you, this inner goodness is carrying you. The whole inner operating system that's built on non-clinging carries us, rather than the operating system that's built on clinging. It's a radical transformation.

So, this is possible that well short of enlightenment, there could be a very meaningful, heart-

felt movement. For some people, a devotional movement, that's represented by this is the... I know the refuge. I'm inspired by it. I'm guided by it. And I want to be committed to it. I want to really put this at the center of my life because everything else flows so much better from that center. So those are my thoughts on this important Buddhist topic. So any comments or questions about this or anything you'd like to ask?

Thank you, Gail. So my question is, you know, if someone has found refuge and has been practicing, and let's say that they are married to their partner, this is working. So I guess my question is, can you describe a little bit about here one can love their partner and they presumably can love you. But how does the refuge relate to clinging to that relationship?

Hopefully that if you don't cling to the relationship, you can love the partner better. Because? Because the clinging doesn't get in the way. So you still care and love and... I would say you care and love better. Some people confuse clinging with love, and only if you're really, you know, attached to me, do I convince that you love me. So, but the art of it is to show them there's a better way. Say that again? The art of it is to show the partner there's a better way that you can not cling to them and love them even better. Be more committed, more involved, more connected. That's the art. Thank you.

This is the case of Michael Knapp. Jill, what exactly is refuge? Is it on? Refuge. Just hold it. It's left. Just hold it straight to your mother. Refuge to the *Saṅgha* within. As far as I know, *Saṅgha* is us. You know, people around us, relationship. Yeah. So a couple of things, ways to make some meaning out of this. One is, Walt Whitman said, we're made of a multitude. Thānissaro Bhikkhu, this monk who teaches here sometimes, he says the mind is like a boardroom. And all these different board members with different ideas. So there's like, almost like there's different people within us, different ideas, different things. And Thānissaro Bhikkhu's teaching is that, yes, but you're the president of the board. So you have no control of what the different board members say, but you have veto power. And so exercising that veto power, we're not going to do that.

So anyway, so there's lots of different sorts of rather than some unitary, singular person inside of us, we have all these different fragmented sides that are kind of vying for attention. And so we want to harmonize all of those. And I know people who are really divided in themselves, they're afraid of parts of themselves, they hate parts of themselves, they're embarrassed or ashamed of parts of themselves. And so there's a war sometimes between parts. And so the *Saṅgha* within is the *Saṅgha*, that which is able to hold all of it, to care for all of it, find a way of harmony for all those different parts, including the disowned parts. That's one way of understanding it.

The other way that I like is to understand it, is that... is that there's no sharp separation between self and others. There's an important distinction to be made, and there's an important lack of distinction. We're fluid. There's a kind of fluidity between who we are and who we are not. And so if we have a really hard, in America these days, for a few decades now, it's been a really strong emphasis on having boundaries. Right. And, you know, that can be okay sometimes, but to have too much emphasis on that creates a wall of separation. And in Buddhist practice, we learn how to take care of ourselves without creating any walls, any boundaries. But so we can almost, there's a feeling of like, it's a beautiful feeling, like I disappear from the world, but not because I merge with others, but because the clinging and the holding onto me is no longer there.

So the separation from self and others is not so absolute. So your suffering is not my suffering, but your suffering is something that is part of me that I care about, for example. So that's another way, but might be other ways of understanding the inner *Saṅgha*. That was my best effort. So here, Morgan, can you bring the mic down here?

Hi, Carl. Thank you so much. I was wondering if you have recommendations on how to let go of like negative stories you tell yourself or like loss of a parent or like loss of, I don't know, friendships or just like how do you not cling on to the past and kind of let go of a lot of like negative experiences? Yeah. Well, there's different things. Letting go of stories is really valuable to know they're stories. And stories shift and change, even in our memories. And I think it's fascinating, I miss it my own life. Oh, now that I'm getting to be old, I can look back so far, that I'm still understanding new ways of understanding what happened 50 years ago. Oh, okay, now I see it that way, this way. Telling new stories. Are they more accurate? I don't know if they're more accurate, but they're better. Okay.

But, you know, I don't hold the stories very tight anymore. Whereas in the past, they held them tight. And so what we do in this practice is we really want to look at the holding, the tightness itself. So if you see in meditation that you're telling yourself stories, go under the stories and try to understand the emotions, the feelings, the attitudes, the beliefs that you're holding onto underneath it. A loss of a parent, a loss of a friend, there could be all kinds of complicated and even crazy making stories around that because we are story makers. And some of those stories are debilitating. And some of those stories are not true or not useful. Sometimes we want to make better stories. And there's nothing wrong with making stories if they're semi-accurate.

But you might try, sometimes it's helpful to just brainstorm, is there a better story to tell here? Is there a story which is accurate enough that is actually better for me to carry? So, for

example, you know, maybe some kind of life experience has been really difficult. And so, boy, that was a big loss. It was terrible. It was awful. What's a better story about it? Well, the better story is that I've learned more patience because of that. The better story is I understand other people who have this problem, and I feel more sympathy for them. Oh, that's a good story. It's true. But let me tell myself that story every time I tell myself the negative one. Let me be reminded about the reframing I have.

The last thing to say to you, though, is that, like when you mentioned the loss of a parent, sometimes it's hard to... It's very easy to be caught in the grip of these stories if we haven't grieved well. And sometimes we have to grieve better. Grieving is a profound initiation into a spiritual realm, initiation into our hearts. So sometimes we have to do that work. And then the stories can shift. Any of those give you ideas? Definitely, yeah. Actually, I have one more question too, if that's okay. I'm wondering, too, you talked about reset, and I'm wondering if you have thoughts on body pain and how to reset the body and brain, because I think a lot of professionals think, oh, it's like stress and mindfulness can help with body pain. I don't know if you have thoughts on what could be going on with the pain or how to, you know.

Well, that's very, it's a hard one to respond because it's, the pain should be respected. It's sometimes pain is a messenger and we have to learn what the message is. But sometimes the message is not a good one. You're not an accurate one. But what we, there's a few things we learned from this practice here. And I think it's useful with mindfulness to don't begin with the idea that you're using mindfulness to somehow get rid of the pain or lessen the pain. That's burdening the mindfulness with an agenda. But a couple of things that mindfulness can help you to do. One is it helps you really understand your relationship to the pain. And it might be that some of the pain is aversion.

When I was doing Zen practice, we had this very grueling rite of passage that required me to sit without moving for like three hours at a time sometimes. And it was kind of intense. And for seven days, you know, all these cycles throughout the day. And my knees hurt me so much. It was intense. And so it was like on the edge of what I could tolerate. But then I saw something very, very important. I saw that whenever I had self-pity, the micromuscles in my knee would tighten up. And I saw I could not afford to have self-pity. I mean, I had no choice. I mean, I never thought I could have a choice, but I had to not have the self-pity, otherwise I couldn't stay there, keep doing it. And so I let go of the self-pity, and then the pain was just tolerated, because it relaxed a little bit.

So that's a dramatic story. But we have all these relationships to pain, which makes it worse. And so look at the relationship, look at the clinging, look at the aversion, and get clear about

that. Maybe the pain's not going to shift, but your relationship to it will change, and that will make a world of difference. As your relationship to pain becomes cleaner and simpler, then it's easier to read the message of pain. And some pain is a clear, dangerous signal that tells you this is dangerous. Maybe you shouldn't do this, in which case you should listen to that. And sometimes pain is not a dangerous signal. And in meditation you might just say, okay, well, this is okay. I'm not hurting myself. It's painful, but this is a time I'd like to... I have no patience with pain in my life, but I think I'd like to try to learn a little patience with it. I think I'll sit with it for 10 seconds, and then 20 seconds. So there's all kinds of things we can do with it.

So is that an adequate answer for now? Oh, definitely. Thank you so much. Great. Okay, well, it's time to stop. So I would like to chant the refuges. You don't have to chant with me, but you may.

Buddham saraṇam gacchāmi,
Dhammam saraṇam gacchāmi,
Saṅgham saraṇam gacchāmi,
Dutiyampi buddham saraṇam gacchāmi,
Dutiyampi dhammam saraṇam gacchāmi.
Dutiyampi saṅgham saraṇam gacchāmi.
Tatiyampi buddham saraṇam gacchāmi.
Tatiyampi dhammam saraṇam gacchāmi.

So thank you all and may you all be a refuge to yourself. And in doing so, be a refuge for the world. Thank you.